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INDIA.

Copy of a Letter from Rev. H. Townley to T. Wilson, Esq. dated Calcutta, June 27, 1817.

MY DEAR SIR,

The necessity of a detail of our proceedings is superseded by the full accounts transmitted half yearly to Mr. B., to which I beg to refer you. I would only cursorily say, that God has abundantly comforted and blessed us; and that I, as an individual, perpetually praise him for having sent me hither. Islington and Paddington, and a multitude of other dear and attractive objects, occasionally rise up in my mind; but, by the blessing of God, my heart is fixed upon the work in which I am engaged, and I repent not having quitted the land flowing with milk and honey for this sultry and heathen country. If I were still at Paddington, I should say thrust me out, and send me to India; here I cannot stay whilst the wheels of Juggernaut are crushing its victims—men are swinging with iron hooks in their backs, and walking through the streets with iron spits through their tongues; parents are murdering their children, and children their parents—whilst lying, stealing, uncleanness, and sin in all its forms, abound; and only a handful of men of God to lift up a standard against the devastating flood of impiety.

We have not yet had a servant on whose word (where his interest was concerned) we could place a grain of confidence. Of all our little stock of plate they robbed us in one night, and their petty thefts are too numerous to be detailed. A man, with a hole in his tongue, dropping blood, and a spit in his hand, actually came to my abode to request a reward for his piety. My heart sickened when I examined closely the back of one of the swinging devotees, and saw the two iron hooks dragging him from the ground by two sinews in the back; but I cannot attempt to specify all the horrid scenes which here meet the eye in quick succession. Enough has been hinted at to justify the conclusion that such a people as this need the gospel. There is no other medicine that can cure them, and this can. There are two loud calls in Providence, to British Christians, to come out to the help of the Lord here: one is, that government has opened the door; the other is, the natives are willing to hear; though they are so afraid of defilement, that some of them will not pull the punkah,* if any food is on the table, lest the air should thereby be wasted upon them, and they should incur disgrace from being touched by air which had passed over polluted victuals; yet they will patiently listen to the gospel; and, to my exceeding great joy, have no prejudice against it as possessing a defiling quality. Nothing then is wanting but instruments, and the blessing of God; and where the former come forward, the latter may be confidently expected.

* A kind of large fan suspended from the ceiling to ventilate the dining-room.

Intercede for me with the Directors to send out some more here speedily. The seed of the word of God is all ready, by the indefatigable labours of the Baptist Missionaries: the whole Bible is in Bengalee; it only wants husbandmen to open the furrows and cast in the precious seed.

HORRIBLE SUPERSTITIONS.

Extracts from a Letter and Journal of Mr. James Keith, Missionary at Calcutta.

Six months have expired since my last, and thousands of the heathen around us have been carried off during that period by the epidemical disease which has prevailed here; and, what is infinitely worse, have been plunged into eternity without the knowledge of the Saviour. A few extracts from my journal will not only show you the wretched state of the natives, but also serve to inform you what we are doing.

Sept. 27, 1817.—Went to Chinsurah. On my way I beheld effects of idolatry that shock the feelings of humanity. One poor wretch was lying by the river side, waiting for the hour of dissolution, his feet in the water, his back on the mud, and his head leaning on his bed. There were about 50 persons washing near him, but no good Samaritan. Saw also a body in the river, another half destroyed on the beach, and a crow picking out the eyes; and of a third, the head only remaining. On a pile there was placed the body of a man to be burned. The banks of the river are marked with the ashes of the dead. My attention was more particularly attracted by a little child, laid, I supposed by its parents, on the cold ground at the side of the river to die. It was placed within the water-mark, exposed to the burning sun. The relations of the child sat, without any emotion, at a little distance, near the wood which was prepared to consume its body as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to die. The fire occasioned by the burning of another body served as a light to guide us across the river.

Oct. 2.—Upon my return, saw a body in the water, and a number of people preparing the pile. A little child lay on the steps of a ghaut, and the water touching it. A woman stood near, and a man on the spot where a number of children had been burned. At Serampore the Danish government lately refused permission to the widow of a Hindoo to burn herself; on which account the people removed the body out of Serampore, and obtained leave from the British government. The woman has left five children, whom she would not suffer to touch her, least they should be defiled. They worshipped her, however; and at last the eldest son set fire to the pile!

Feb. 1, 1818.—I gave a tract to a little boy, who appeared to be ill through the extreme length of his hair. I asked him why he did not cut it; when he informed me that he and his mother had pro-

mised, when it had grown to a certain length, to give it to the god, as an offering.

15.—A man who was called in to receive a book, asked what it was? Putting the ten commandments into his hands, I described their contents. After which he said, All men broke them; all men were liars; and were he able to obtain *two rupees* that day by telling lies he should consider it a good thing.

THE SYRIAN CHURCH.

Extract of a letter from a Gentleman who had visited the SYRIAN CHRISTIANS near Travancore.

Columbo, October 28, 1816.

I will now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man. They, however, acknowledge seven sacraments. In Baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil; but in neither of these sacraments do they use salt. They have two Bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had arch-deacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity; but the elements are then mixed together. They do not believe in transubstantiation, though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in Purgatory, but they believe there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all them there; and that the souls who have died since will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints,

and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the priests; they have, however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendence of Mar Dionysius, who was the Bishop in Dr. Buchanan's time. I was present at their performance of Divine Service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chant the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits; they have no schools, and little means of teaching the poor: but this arises rather from their extreme poverty than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity amongst them.

"The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which are read to them by the Bishop; but they could not show us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and sixth days of the week; but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The Bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both Bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim. I had with me a few copies of the Syriac Gospels, the type of which they consider as exceedingly beautiful. I hope the Bible Society will go on to complete that work: it is a highly useful, and well executed edition.

"The form and architecture of their churches is simple, and may be Syrian; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalim; and, besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw, want-

ed Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their Canon which we do not call canonical.

They were very much pleased with the Bishop of Calcutta's visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Monro, the British resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening; and, sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consists chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed.”

From the American Baptist Magazine.

BURMAN MISSION.

The following letters will be read with peculiar interest by all the friends of evangelical missions; not more on account of the safe arrival of our young missionaries in India, than for the wonders of grace manifested in the conversion of a number of the seamen during their voyage.

MR. COLMAN, TO REV. MR. SHARPE.

Calcutta, April 29, 1818.

EVER DEAR PASTOR,

Having just been informed that a vessel will sail for Boston tomorrow, I cannot deny myself the satisfaction of writing you a few lines. The diary which I kept during my passage is unfinished. I have devoted it to you, and shall send it by another conveyance. From it you will learn our state while upon the water. I will say nothing more about our voyage here, than that it lasted five months, and was remarkably pleasant. We were treated exceedingly well by all on board, and nothing occurred to imbitter our peace. The weather for the most part was remarkably serene. But the most delightful circumstance which we have to mention is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth. Upon our arrival at Calcutta we were kindly received into the house occupied by Messrs. E. Carey, Yates, and Penny. Brother Lawson resides at a little distance from them. These four are connected together in the Missionary work in Calcutta. They are active and devoted men. Mr. Penny is engaged in teaching a large school upon the Lancastrian plan. Brother Yates is principally employed in translating, and brethren Lawson and Carey in preach-

ing. A Missionary Society has, within a month past, been formed in Calcutta, auxiliary to that in England. Upwards of 1300 rupees have been already subscribed. This sum exceeds the most sanguine expectations of the brethren. Consider, that this work has been accomplished in the land of darkness; in the land where but a few years since the gospel was unknown! The people here *feel* the necessity of missionary efforts, because they *see* the barbarous and superstitious rites of the heathen.

It is very sickly at Bengal; but none of us have been attacked by the prevailing disease. Many of the poor Hindoos are daily cast into the Gunga. The other day in coming from Serampore I saw one dead body floating upon the surface. Vultures and crows were feasting upon it.

I send you with this two Reports of the Calcutta School Book Society. It will be perceived, that even the natives subscribe to this institution, although the sentiments which the Society's books contain aim at the vitals of the Hindoo system of religion. There is nothing which will more certainly effect the destruction of superstition than these schools. Each succeeding generation will feel their influence more and more, until the contracted and absurd ideas of the heathen will be renounced. Already in the schools have the highest and the lowest casts mingled together. The Soodras have been placed above the Brahman youth, without exciting the chagrin or anger of the latter. If these events continue to transpire for any length of time, the sacred thread of the Brahmins will be esteemed as nothing, and thrown by with disgust. The Church School Society have 3000 children under their direction; and the Baptists have more than 6000. These children will acquire more lofty ideas than their ancestors possessed. Nor can we suppose that the time is far distant when they will have a mean opinion of their sacred books which assert that the world is made up of 7 continents and 7 oceans; and that Hindostan is the centre. When they find the true geography of the globe, what will they think of their shasters?

Yours with respect and affection,

J. COLMAN.

MRS. JUDSON, TO DR. BALDWIN.

Rangoon, Jan. 29, 1818.

REVEREND AND DEAR SIR,

Yours of March 12th, and 18th, 1817, together with Magazines, &c. I had the pleasure of receiving a month ago; and as Mr. Judson is absent, and a good opportunity for sending to Bengal now offers, I cannot deny myself the gratification of writing, notwithstanding the presumption it may imply. Mr. Judson embarked for Chittagong five weeks ago, and expects to be absent three months only. His long confinement to close study, an opportunity for going and returning in the same ship, (which has never before occurred

since our residence here,) together with an ardent desire to instruct the (supposed) converted Mugs, and if possible bring one or two round with him, were the motives which induced *him* to embark, and *our* acquiescence in his departure.

The mission here is nearly in the same state as when Mr. J. last wrote. His Dictionary was nearly completed, after which he intended either going to Ava, or to commence preaching here in a more open and public manner than ever before. Our hopes have been frequently raised by the serious appearance of some of the Burmans, but none have yet heartily embraced the religion of Jesus and become his disciples. My little female meeting is still encouraging, between twenty and thirty attend every Sabbath. They sometimes hear with apparent attention, sometimes ask pertinent questions, and some of them say they worship the true God only, and have left going to the pagodas to worship. But how much truth there is in these assertions, time alone will determine. Last Sabbath, after reading and conversing as usual, I told them of the anxiety of Christians in America for their conversion, of the formation of societies, the contributions of the poor, and the earnest and fervent prayers which were constantly ascending on their account. The tears came into the eyes of some of them, who feelingly said, "and do they indeed do so much for us?" But the Burmans in general are mad on their idols; they are not like professed Christians in our country, partly engaged in religion and partly in the world, but their whole souls seem engaged in idolatry; they evidence at once that they believe what they assert. Could Dr. Young have seen the Burmans as they are now engaged, he might emphatically have said, "O for a heathen zeal in christian hearts!" Even this moment while I am writing, my ears are almost stunned with the noise and confusion occasioned by preparations for fireworks, to be exhibited at the approaching festival. Could you, my dear Sir, witness but once this annual feast, could you behold the crowded streets, the splendid offerings, the gay attire, and the enthusiasm of their devotions, you would readily admit that nothing short of an almighty arm could break down these barriers, these strong barriers, and cause the introduction of the gospel. But even these seasons, these momentary triumphs of satan, are not destitute of advantages to the cause of Christ. We have opportunities by these means of distributing tracts and parts of scripture among those who come from other towns and villages where the name of Christ is still unknown. The Spirit of God may water seed sown in this way, and cause it to spring up to the eternal confusion of the adversary of souls, who prompted their attendance on this festival with a different object.

We still live in a quiet manner, unmolested by government or robbers. The Vice Roy's family treat us with respect and affection; they now and then send us an elephant to accompany them into the woods. Her highness the Vice-Roy's wife, professes a particular regard for me, and I, in return, have presented her with a translation of Matthew, a tract and catechism, and have had two or three

opportunities of conversing with her privately on the subject of religion. How much she reads in the former, or believes of the latter, I am unable to say ; but neither produce any effect on her conduct. She ordered the instructress of one of her daughters to give the catechism to her to commit to memory.

Jan. 30th. The Birman Mr. Judson mentioned some time ago, as being the first serious inquirer, and the one who has excited the most hope, came to-day to the Mission house. It is now almost a year since he first came, and with much apparent anxiety inquired "how long a time it would take to become a disciple of Christ." We have since frequently inquired for him, but obtained little information respecting him, until to-day from himself. Soon after he first visited us, he was appointed governor of a cluster of villages situated on the Sirian river in the Pegu country. He has never been at Rangoon but once since, and then he was ordered here on business by the Vice-Roy, and obliged to return immediately. I asked him if he had become a disciple of Christ yet ? He said he had not, but was thinking and reading in order to become one. "I cannot (said he) yet destroy my old mind, for when I see a handsome patso, (a cloth the Burman men wear) or a handsome gown-bow, (the handkerchief they wear on their head) I still desire them. Tell the great teacher, when he comes, that I wish to see him, though I am not a disciple of Christ." He requested the remainder of Matthew, also catechisms and tracts for his attendants. I gave all his followers tracts, on which he said to them, take and read them attentively, and when you have embraced the doctrines contained in them, come here and talk with the teacher. I asked the number of inhabitants in the villages he governed, and whether he would collect them together to hear the gospel, should Mr. Judson make him a visit on his return. He said there were about a thousand houses, but the inhabitants were mostly Talings, (native Peguers, who speak a different language from the Birmans,) but he would receive a visit from Mr. J. as a great favour, and would call his people together to hear him preach. There was something so interesting and encouraging in the appearance of this Burman, so meek and unassuming, considering the dignity of his office, that our hopes are again quite raised. But whether he will continue to examine the religion of Christ, and finally become a true christian, or the reverse, time alone will determine. I think, however, Mr. Judson will visit him on his return, as it is only a day's sail from Rangoon.

With affectionate remembrance to Mrs. Baldwin,—I remain, dear Sir,

Respectfully yours, .

NANCY JUDSON.

MR. HOUGH TO REV. MR. WINCHELL.

Rangoon, Jan. 1818.

DEAR BROTHER,

When I think how dependent I am on God ; how easy it is for him to withdraw the light of his countenance from me, and leave

me cheerless amidst the darkness of pagan ignorance ; and then, again, how easy it is for him to enable me to persevere, and that he will answer prayers offered for blessings, I cannot but receive, with the liveliest gratitude, the assurance you give me, that I am remembered in the prayers of my brethren at home ; and I sometimes think their prayers may be heard for me, when my own are excluded.

It seems you have entertained some hopes from a contest which existed some time ago between the king and priests of Burmah. That has terminated not to the disadvantage of the one, nor the advantage of the other. The King persecuted them as long as he pleased, and then let them alone ; they now quietly perform their functions, which consist principally in committing to memory their religious books, and patrolling the streets to receive the willing offerings of the people, which afford them subsistence. They, with the religion of the country, appear to be now in a prosperous state, though I believe the King is not very friendly to either. Should he exterminate the priesthood, I have no idea that the ministers of the Gospel would become a substitute ; or should he abolish the present system of religion, that he would do it in favour of Christianity. The ears of the poor old man have never heard the joyful news, and the law of nature requires that he should soon pass into eternity. The heir-apparent is, I understand, a mild prince. His accession to the throne on the King's demise, will undoubtedly be attended with difficulties, and perhaps traced with blood. Should he finally succeed, and the country remain in peace any length of time, He, by whom kings rule, may in his providence open a wide door which no man can shut, for the admission of the word of life. It is also quite as possible, that much affliction and trouble await us.

It is some more than six months since I finished printing Matthew, and more than that since the tract was put into circulation. To say that *none* read, *none* inquire, would be wrong ; many do both, and we are entitled to hope, because truth is in circulation.

Since printing Matthew, I have been studying the language, but have not yet been able to penetrate far into it. I have but a glimpse of its genius and construction. The attainment of this language, I am persuaded, is the labour of years ; and I sometimes think it folly for one past thirty years of age to attempt it. I was happy to hear that the missionaries who are now coming here, were so young. I wish they were five years younger : or rather, I wish some pious, active boys, sixteen or seventeen years of age, of unquestionable conversion, and willing to devote themselves up wholly to God, could come over here, and begin upon the language. You may think this a *strange* wish ; I think so too, but it is not a hasty or inconsiderate one.

I hope you will favour me with your frequent letters. Many from whom I expected most, seem to have forgotten me.

Remember me with much affection to Dr. Baldwin and his lady.

Ever yours,

G. H. HOUGH

PERSIA.

Inquiries into Christianity.

The discussions and controversies which the late Rev. Henry Martyn held with the learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will probably be given to the public, in translations from the Persian originals.

We have seen a letter to a distinguished nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwabs totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced, by many of the learned, into the character and mission of the Messiah.

We have also seen a letter to the same nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books.

The following extract will gratify our readers:

"I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others: but I could not obtain that satisfaction from any which I wanted. I therefore attended the learned, and the ministers of the Christian religion, discussing with them various systems; and, among others, the five sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this, that I adopted, in my heart, the Christian religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you most earnestly, requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource, but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!

P. S. I have two brothers who are of the same way of thinking with myself.

MALACCA.

Christian Lectures in a Chinese Temple.

The Rev. W. Milne, Missionary of the Church Society, writes to the British and Foreign Bible Society, under the date of Dec. 27, 1816—

“ Having obtained permission to open a Weekly Lecture for the benefit of the Chinese, in the temple of Ta-peh Kung, the place is sometimes full; and it would, I think, be gratifying to the members of the Bible Society, to see half a dozen New Testaments taken out and opened in this idol's temple by the Heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

DUTCH MISSIONS.

We are much gratified by a letter from Mr. Ledebore, of Rotterdam, dated 4th Aug. 1818, which informs us that the Netherland Society has lately sent out five young Missionaries, educated in the seminary under the Rev. Mr. Kam; three of them are gone to Amboyna, to assist Mr. Kam, (brother of the tutor,) and two are to remain in Java, under the direction of the Missionary Society there.

There are still seven students in their seminary, to whom five more will shortly be added; four from the seminary at Basle, under the direction of the Rev. Mr. Burckardt, and one from the Rev. Mr. Jænicke's at Berlin.

[*Evangelical Magazine.*]

AMERICAN BAPTIST MISSIONS.

From the American Baptist Magazine.

Letter from Rev. J. M. Peck, to Rev. Mr. Sharp, dated St. Louis, Aug. 18, 1818.

Dear Sir,—In a letter to Dr. Baldwin a little time since, I promised additional information respecting the *heathen of the west*. I believe I then mentioned some interesting interviews we held with some of the “Yonktons,” a branch of the Sioux nation. This band consisted of eight men and one woman, who came to St. Louis with a French trader, from between 800 and 1000 miles up the Missouri. Our acquaintance with them was highly interesting, and I trust, left lasting impressions on their minds in our favour. The chief, who was accompanied with his wife, (whose name is Do-tahhan-gah, signifying *Grand Partizan*,) and two others used to call at my house almost every day, and partly by signs, and partly by a few words of their language I had picked up, we were able to converse on familiar subjects. The day before they returned to their country, they called to bid us farewell, and they did not refrain

from tears when they affectionately seized my hand, and pronounced, hoo-kitch-oo-ab, "*good bye*," which they repeated several times. These Indians discovered more intelligence than any of the savages I have ever before seen. They are a large, robust race of beings, rather above the common size. It is obvious they understand our object into this country as being entirely distinct from that of other whites, and that we professed an intimate acquaintance with *Wau-kun-da*, or the "*Father of life*." The interpreter told us that on their return to the nation they would sing or chant our names every morning at sun-rise, and rehearse over what we had told them. To do any good amongst the Indians, a knowledge of their language must be acquired. Nor is this so mighty an effort as many are ready to imagine. The French hunters and others who visit these nations, generally learn enough of their language for common purposes in the course of one winter's hunt. Their traders generally take wives, and spend six or eight months every year amongst the Indians, while they have wives and families residing in St. Louis. The most formidable barrier in the way of Christianizing the Indians, is their roving, unsettled state. This is particularly the case with those nations that live on the north side of the Missouri. Those on the south side, and those far up the Mississippi, and scattered through the territory north of Illinois, have many stationary villages. The language of the Sioux is sonorous and elevated, and seems well adapted for oratory. Two of the chiefs, at the time of our council, spoke with all the dignity and oratory for which the Indians have been justly celebrated. Comparing a vocabulary of the Sioux (pronounced Soas) language with that of some of the more eastern tribes, I cannot find the least analogy in either *sound* or *signification*. Though some of the French understand and speak the Sioux language, I cannot find a single American that knows it. For four years I have been making inquiries respecting the Indians, particularly to find out the *difficulties* that appear in the way of the introduction of Christianity amongst them; and I must candidly confess they have disappeared one after another, till it now appears equally as practicable to carry on a mission amongst the Indians as amongst any wandering, unlettered tribes.

Heathen cruelties in the West.

Some weeks ago, Manuel Lisa, Esq. returned from a trading voyage up the Missouri, and brought with him a band of the Pawnees. The Pawnees live south of the Missouri, and between that and the river Platte. They are at war with the Spaniards of St. Fee. Lately they killed seven Spaniards, and took prisoner a boy 10 years of age. They worship as their chief God, the planet Venus, or the morning star, which they denominate "*THE GREAT STAR*," and to which they offer *human sacrifices*.—This boy they devoted to their God, and was about to offer him, when M. Lisa arrived, purchased the boy, and brought him to St. Louis. Some time ago this sanguinary band took a *Pado* woman prisoner, and devoted her to

sacrifice. As she was pregnant, the diabolical rite was put off till after her delivery. As soon as she recovered she stole a horse and made her escape. Being obliged to leave her babe in the hands of those bloody idolaters, it was immediately transfixed to a sharp pole, and in this situation offered to "the Great Star." Parents, mothers, do you love your children? does the innocent prattle, the artless smile, the playful gestures of your children fill your breasts with exquisite delight? Oh! think of these wretched Pawnees who sacrifice more or less children every year to an imaginary deity. Oh, ye young men, who have devoted, or are about to devote yourselves to the work of the ministry—will you prefer the *ease* and the *enjoyments* of civilized and Christian society to a few privations and hardships, and suffer these Pawnees to go on from generation to generation, murdering women, sacrificing children—and not feel one anxious desire to teach them the knowledge of a Saviour?

A direct communication, by means of the United States' trading post, is now open into any part of the Indian country, and all that is wanted, as it respects means, is *Missionaries to enter the field*.

In fraternal affection, yours, &c.

J. M. PECK.

P. S. Our Meeting-house goes on rapidly; the brick work is finished. We shall have a commodious room designed for a school room and vestry in the lower part, finished in a few weeks.

HEATHEN YOUTH.

The following letter, received from one of the natives of the Sandwich Islands, now at the Foreign Mission School, by his friend in Boston, evinces the improvement he has made during the eighteen months he has been in the School:

Cornwall, Nov. 21, 1818.

RESPECTED FRIEND,

I have but a moment to write a line to inform you of my pleasant situation in Cornwall. Here I have great advantages; the religious instruction which I receive is great. I need to be thankful to God for it. I feel myself under great obligations to my Maker for bringing me from heathen darkness to this Christian land, where I am taught the true precepts of the Gospel. I think I take great comfort in reading the Holy Bible, which is sent from Heaven, to teach man his true case, and show him what he must be in order to obtain eternal life. My health is very good, and I feel myself very much contented with my situation, and I hope to improve my time well here, so that I may soon return to my country with the word of God, and declare to my fellow men the wonders of salvation. I hope these lines will find you in health, and happy in the Lord. I am your sincere friend,

GEORGE SANDWICH.

THE HEATHEN.

The Rev. Mr. Beecher, in his sermon delivered in Park-street church, Boston, at the ordination of a number of missionaries to the heathen, makes the following pathetic appeal to his audience:—

“If the gospel would be no blessing to the heathen, it is none to us. If their superstitions are as salutary to them in their moral influences as the gospel would be, they would be as great a blessing to us as the gospel is. Make the exchange then, ye who profess such charity and philanthropy towards the heathen. Give them your Bible, and pastors, and Sabbaths; and receive their idol gods, and Brahmins, and religious rites. Demolish the temples of Jehovah; and rear up to roll through your streets the car of Juggernaut, “besmeared with blood of human sacrifice,” covered with emblems of pollution. Put out the Sun of Righteousness and bring back the darkness visible. Kindle up the fires that shall consume annually in a circumference of thirty miles, two hundred and seventy-five widows on the dead bodies of their husbands, and leave behind thousands of children doubly orphans. Welcome to your shores the religion which shall teach your children, when you are sick, to lay you down by the cold river side to die; and when their mothers shall shrink from the glowing flame, with their own hands to thrust them in. Welcome to your hearts a religion which shall teach you to entice your smiling children to the waves and plunge them in, to attract by their cries the sympathy of strangers, or to perish, and become the food of alligators. Welcome to your hearts a religion which, if sin shall annoy, and the fear of punishment invade, will send you to drink of the waters that lave your shores, and wash in their flood as your most effectual remedy. Fill your houses with Indian gods of brass, and wood, and stone; and blow the trumpet of jubilee, at your emancipation from the Gospel; and shout before your idols, “These be thy gods, O Israel!”

On the establishment of Schools, or Orphan Houses, in the Turkish Empire.

In a letter of the Rev. W. Jowett, dated Malta, April 25th, he remarks—

“While the cause of the Bible and of Missions is irresistibly making its way in the hearts of our countrymen, how delightful is it to behold the spirit of toleration, and even of religious inquiry, springing up among the very people for whom we labour and pray! While we seek to bless them, they seem to ask the blessing! Such hopeful signs of better days should teach us *not to be soon weary in well doing; for in due season we shall reap, if we faint not.*

There is something in the mixed character of the inhabitants of Mahomedan countries, when well understood, peculiarly favourable to the introduction of Divine Truth. Every degree of indulgence and toleration afforded by law, usage, or public opinion, on the part of the dominant power, should be improved to the utmost, for the purposes of fair argument and kind persuasion, among the Mahom-

edans themselves. On the other hand, the immense and variously divided Christian population would afford to the Missionary some recommendation of his objects; some protection in occasional difficulties; and the hope of gaining, at no very distant period, enlightened fellow-labourers.

“The latter part of this remark applies more particularly to the Asiatic Christians, and those in Greece and Egypt. Through all the North of Africa, from Lybia westward to Morocco, a Christian bishop has not been known for centuries.

“But I proceed to the extracts, which will prove interesting to the members of many religious societies in England; and oh! that multitudes might be awakened to hear and answer the piercing cry of these people, *Come over and help us.*

SMYRNA, MARCH 14, 1818.

‘God be with you (Mr. Williamson writes) in your journeyings in Egypt, and conduct you safe through the ancient land of promise! May you be well prepared for disappointments, to lessen their weight, and to blunt their poignancy.

‘I proceed to inform you what can be done respecting school establishments such as are on the West-African coast.

‘By the laws of the Ottoman empire, every foreigner and all denominations of Christians have a perfect toleration; a full liberty to worship God according to their own manner and discipline; and publicly to teach the doctrines of Christianity to all who are desirous of learning them, excepting to Mahomedans. No blame is attached to a preacher if a Turk voluntarily joins a Christian assembly; the danger impends only over the convert; his blood, should it be spilt, would be on his own head—a crown of glory!

‘Granting no instance of a conversion took place among the Turks for these ten years, still the sowing of the seed of salvation among thousands of our fellow-creatures, bearing the name of Christ, but ignorant even of the first principles of Christianity, would be an ample recompense for our brethren in England, to induce them to undertake that labour of love, of establishing schools on the coasts of Asia Minor and in the Greek Islands. Our friends might here have great opportunities of clothing the naked, feeding the hungry, and sheltering the friendless orphan.

On this point Mr. Jowett remarks:—

“Is it possible to forget, in how many instances the care of orphans has issued in the establishment of missionary institutions and colleges? Thus it has happened in Germany, in America, in India, in West Africa. It might form an interesting subject for a detached history.”

Mr. Williamson proceeds—

‘After a great plague, numbers of young innocents, destitute of every protector, are left to the mercies of a hard hearted world. One family I have discovered so miserably ignorant, through vice and poverty, that they were neither Protestants, Greeks, Armenians,

nor Papists. They bear, however, the name of Christians. One of this family, a boy of nine years of age, I have undertaken to educate.

‘Of stations for schools, there are not fewer than six, at the distances of from two to ten hours ride from Smyrna; and many more, at a greater distance, and in the Islands. The names of the towns and villages alluded to, are Smyrna, Magnisi, (the farthest, distant nine hours ride,) Boojah, Hajelah, Boornabat, and Sediquy. Magnisi is half as large a Smyrna, without, I believe, a single European.

‘With respect to Missionaries, I have to observe, that an individual ignorant of the principal language of the country, would be of very little service. So long as there is a Chaplain in Smyrna, where there is a chapel full large enough for the number of English residing in the city, and so long as there is no other English settlement in Asia Minor, there is no necessity at all for an English preacher.

‘Should a school be established in Smyrna similar to those in Africa, the master and mistress should be perfectly well acquainted with the French language; and the master should know something of Greek. Three only of the Smyrna ladies speak English. Could not Jersey or Guernsey produce a person well qualified, having a willing mind to come over and help us, if the Society felt inclined to favour the object?

Mr. Williamson observing, ‘I could wish you to have some French, and one or two Greek sermons ready by the time that you arrive here,’ Mr. Jowett says, “The Homilies, in excellent modern Greek, of Bishop Miniati, contain two of the most simple and pathetic discourses upon the Passion that I have ever seen.”

In the subsequent letter of April 6th, Mr. Williamson adds—

‘Should schools be established at convenient distances, I could superintend or visit them about once a month; or oftener, upon any emergency.

‘I would propose such establishments to be called Orphan houses; and that the object should be to teach, without distinction, the poor, but to feed and clothe only the destitute orphan. In such a place, and to an audience of which the children would make a part, the gospel would appear in a more amiable form. The comfortable provision and happiness of the little innocents snatched from indigence, shame, and death, would stifle the jealousy and displeasure of many; and light and reformation would extend their happy influence, with fewer obstructions to stop their progress.’

REVIVAL IN BELCHERTOWN.

We have seen a Gentleman from Belchertown, who informs, that fifty persons made a publick profession of religion in that town, on the last Sabbath. About 150 more are expected soon to make profession. There are probably, as before stated, as many as 500 persons more or less affected by the work, but not so many that have as yet given evidence of a change. The Rev. Mr. Porter has been obliged to call for assistance from his

ministering brethren, so great is the desire of the people for religious instruction. We hope at a proper time to be favoured with a particular account of this glorious work.

—
From the Panoplist.

JEWISH SCHOOL AT BOMBAY.

Letter from the Rev. Gordon Hall, to the Secretary of the Female Society of Boston and the vicinity, for the propagation of Christianity among the Jews, dated Bombay, April 1, 1818.

DEAR MADAM,

In behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of October 2, 1817, apprising us of the appropriation of *one hundred dollars* by your Society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Evarts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time. Soon after the formation of the school the ten commandments and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only Saviour of sinners, praise to Him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some Christian instruction from what they hear. As soon as the Gospel of Matthew and our religious Tracts were printed, they were introduced into the school; and as yet there is no objection to any thing which we have proposed to teach the boys. We say *boys*, because in this country it is never expected that *girls* will be taught to read and write. The school is instructed by a Jew about forty years of age, from *Choule*, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understood the Mahratta language as this man. His brother, from the same place, teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the society to know, that numbers of the Jews in Bombay have solicited and received copies of the Gospel of Matthew, and that copies have also been sent to the Jews in *Choule*.

Though we see nothing particularly encouraging at present, still we indulge the hope, that we may live to see some of these branches, long ago broken off through unbelief, again grafted in the true olive. The whole expense of this school, as now conducted, will be about one hundred dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure. That God may at all times direct, encourage, and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer. I am, dear Madam, with Christian affection and respect,

Yours, G. HALL.

Miss Augusta T. Winthrop.

TRACT ANECDOTE.

Mr. R—, a student at the University at Abo, in Sweden, writes thus:—"The Tract (No. 34.) concerning the *Love of some Jewish Children to the Crucified Lord Jesus*, has been eminently blessed in this place.—On the 6th inst. a young Lady, attended by her female servant, called upon an old pious Widow, who keeps a Prayer Meeting in her house for a number of young people, of her own sex.—When the Widow had ended her first prayer, and before she gave out a hymn, the strangers asked whether they might be permitted to remain?—The Widow said, "By all means:"—for she had discovered in their faces and manner the greatest distress of mind; and having asked whether they could join in the hymn they were going to sing, (which was in the Finnish language,) they both burst into tears, and said, 'No!'—for being Swedes neither of them understood it sufficiently. During the singing, both were still in tears: therefore, when the hymn was ended, the good Widow asked what was the cause of their distress, and what they wanted?—Both answered, "We want every thing, for we want Jesus! We read, last week, some tracts published by the Evangelical Society, which almost broke our hearts, but especially one about Three Jewish Girls at Berlin:—we have been in tears ever since, and know not what to do; for we have always counted the Lord Jesus and his Grace a thing not worth attending to; it is therefore just that he now rejects us. Much was said to them for their encouragement; but they could not receive it, nor could they find any rest to their souls, although conversed with upon that subject as often as they attended, for tears seemed to be their meat and drink. Their situation made us all feel for them; and our hearts were stirred up to pray much and ardently for these mourners after salvation; one of whom, having received the Lord's supper just before she was awakened, was since deeply tempted to believe that she had received it unworthily, and to her final condemnation: at length, the compassionate Jesus revealed himself to them, as their sin-pardoning God, and gave them peace in believing, even that peace which

passeth all understanding ; so that they now go on their way rejoicing, walking in the paths of all his commandments, blameless. We seem, in these to behold a renewed instance of what occurred to weeping Mary at the sepulchre. The moment Jesus mentioned her name, in his impressive way—‘Mary!’ her soul understood it was he, although her bodily eyes, till that instant, could not discern that he was standing by her ; she then fell at his feet, crying, ‘Rabboni!’

SYNOD OF KENTUCKY.

The Synod of Kentucky met at Lexington, Oct. 14, 1816. The meeting was unusually large and harmonious, and business of considerable importance was transacted. The free conversation on the state of religion gave birth to the following view, which, being read, was ordered to be published.

The Synod of Kentucky deem it their duty to give to the churches under their care a brief view of the state of religion within our bounds, as presented by the free conversation had in Synod on that subject.

It is with the deepest regret we observe that in some portions of our country, a great indifference to divine things prevails. Inattention to the means of grace, in a few places, seems to be increasing. The Synod cannot forbear remarking, that the free conversation produced another confirmation of the fact, that God generally follows with his divine blessing every faithful and persevering effort of his servants. If in any portion of our churches there has been a dereliction of duty, especially of ministerial duty, the cause of the Redeemer seems to languish. In the many solemn admonitions addressed by God to his ministers and his people, the Synod cannot forbear adding its admonitory voice. Let every minister of Jesus Christ not “only preach the word, but be instant, in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine.” We may rest assured, because he who has promised it is a God of veracity, that if ministers and their people were faithfully, humbly, and perseveringly employed in the discharge of their mutual obligations—if our ministerial labours were not principally confined to the pulpit—if catechetical institutions, society prayer meetings, and the formation of Bible classes, were generally resorted to—if the people would recollect, that the same obligations bind them to hear the word at the mouth of the minister, which imposes upon their ministers the highly responsible task of delivering messages—that the faithful minister has a right to expect more than a patient hearing ; that he may demand the love and the confidence of his people, accompanied with the tenderest solicitude, in every thing that involves his character, circumstances, and usefulness in the world—were these few things realised, and accompanied with mutual and fervent prayer, we have good reason to believe that the church of God among us would soon wear a different aspect, and we should have less ground of complaint.

The Synod deemed it their duty to notice these things as causes of mourning, and which call for amendment; yet they are happy to observe, that many things present themselves which afford great cause of gratitude and rejoicing. An unusual solemnity has prevailed in most of our churches, together with a very visible increase of the numbers who attend upon public worship. Louder and more pressing calls for the preaching of the word and the administration of the ordinances have been addressed to our Presbyteries, than formerly. In several places prayer meetings have been attended to with the happiest consequences. Bible classes, where they have been formed, have been productive of promising results. It is with great pleasure that the Synod have noticed, that in no single instance, where Bible classes have been established and punctually attended, has God failed in a greater or less degree to add his blessing. The Synod are therefore encouraged warmly to recommend to all its ministers, and to the eldership in our vacancies, as soon as possible, to establish Bible classes, and to connect them with catechetical exercises and social prayer.

The Synod cannot but rejoice to learn that the Lord has heard the prayers of his people. In several places he has remembered the long desolation, revived the things that were ready to die, and granted copious effusions of his Holy Spirit. A glorious accession has been made to the Redeemer's kingdom in different parts, especially within the bounds of W. Lexington Presbytery. In Concord, Mount Pleasant, and Paris, the work has been particularly conspicuous. There has also been considerable attention and solemnity in Fleming, Smyrna, Point Pleasant, Sugarridge, Springfield, and Augusta congregations, and other places; and the prospects of farther increase are flattering.

We notice with pleasure the continued and increasing efforts of pious and benevolent females, in promoting the Redeemer's kingdom. Their hearts ever warm, and their benevolence ever active, excite them to deeds of liberality seldom exceeded, and a promptness never excelled by the other sex. Their cent and charitable societies have thrown into the Lord's treasury a considerable aggregate amount.

The Synod would close by just remarking, that it has also afforded them much pleasure to hear of the establishment of Sabbath-day Schools in a few places within our bounds.

To those institutions which God has so eminently blessed in other places, and which are so well calculated to address their beneficial effects to the poorer classes of society, we would affectionately invite the attention of the people under our immediate care. Praying that grace, mercy, and truth may be multiplied to all the churches of the living God, we are, dear brethren, your servants in our common Lord.

ROBERT MARSHALL, *Moderator.*

KENTUCKY COLLEGE.

Address of the Synod of Kentucky, and plan devised at the late session of that body, for the establishment of a new literary institution, to be denominated "The Kentucky College."

In every age the instruction of youth has been regarded as a subject of peculiar importance by the good and wise.

They have ever admitted that the best interests of the community are inseparably connected with, and dependent upon, the character and management of those literary institutions which contribute to form the minds, fix the principles, and regulate the morals of the rising generation. The Synod of Kentucky, feeling, in common with their fellow citizens, a lively concern in every thing that can influence the destinies of their country; and acting moreover, under the high responsibility of guardians of the Church of Christ, cannot but consider it their right and duty to take cognizance of the interests of literature within their bounds, and vigilantly to inspect every measure connected with this subject, which promises to exert a decided influence over the morals and religion of the country. This duty, at all times imperative, becomes still more pressing when seminaries of learning are placed under a controul which obviously threatens to desecrate the one, and totally subvert the other. The Synod conceive, that under such circumstances, they would be chargeable with the most criminal negligence, did they not immediately resort to such means as Divine Providence has placed within their power for the counteraction of the evil in its very commencement.

We live in an age when it is not necessary to prove, that the Bible alone reflects adequate lights on those broad and firm foundations of morality, on which every community, and especially every popular government, must necessarily rest for order, stability, and strength. The declaration of the immortal Washington, whom we all revere as (under God) the father of his country and founder of our liberties, ought never to be forgotten by any American.

Speaking of those dispositions and habits which lead to political prosperity, he declares religion and morality to be indispensable supports: "In vain, says he, would that man claim the tribute of patriotism who should labour to subvert those great pillars of human happiness, those firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with public and private felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in our courts of justice?"

He charges us, with caution, to indulge the supposition, that morality can be maintained without religion; and while insisting upon virtue and morality, as the necessary springs of popular government, proposes this energetic question, which seems this day directly to address itself to us: "who, that is a sincere friend of such govern-

ments, can look with indifference upon attempts to shake the foundation of the fabrick?"

But the Christian Philosopher, in addition to those considerations which relate to the present life, feels himself urged by still higher and more noble motives. He regards as an ultimate object of primary importance, to which all instruction should be subservient, *that* immortal happiness which the holy scriptures teach us to expect and desire beyond the grave. He therefore considers the Bible as the first and by far the most important text book which he can put into the hand of his child. To the classics and to philosophy he appeals for those lesser lights which ennoble the soul of man, but never does for a moment suppose that the doctrines of the Holy Bible can be dispensed with.

Equally certain is he, that if its solemn truths and precepts are to exert a paramount influence over the destinies of society, it is indispensable in the present state of things, that the attainment of a proper acquaintance with them, have a place in those courses of literary instruction which are designed to form the characters of those who attend upon them, and that in a majority of cases they are to be learned there, if ever learned at all.

Nor is it sufficient that the rising generation become habituated to recognise the authority of the Holy Scriptures, and to refer to their decision as the standard of public morals. The experience of ages has often taught how possible it is to institute and give currency to a process of reasoning, which, while it professes to acknowledge the authority of the Holy Scriptures, completely subverts their authority by neutralizing or merging every principle on which their influence is based.

The Synod of Kentucky regret that necessity, which compels them to remark, that the people of the United States are by no means strangers to the unhappy consequences naturally resulting from such a state of things. The eastern section of the Union affords at this time a plain and lamentable proof, that a single Seminary of learning, when placed in hands able and disposed to wield it for such purposes, may, within a very little time, lessen unspeakably the standard of public morals, and abolish every thing save the mere name of Christianity.

Seeing, therefore, that the Synod have been compelled to witness the introduction and organization of a similar system within their own immediate limits, and within the walls of the only institution to which the people of the West generally have been accustomed to look up as the guardian of literature, they cannot but deem it their immediate and indispensable duty, to take such other measures as the nature of the case demands, for the counteraction of the existing evil.

While the Synod feel disposed to cultivate sentiments of the most cordial charity toward every denomination of Christians, who hold the fundamental doctrines of the Gospel, they cannot forbear declaring that they esteem the temporizing sophistries of Socinianism utterly subversive of the whole system of christianity; and that on this subject, they are happy to remember, that there is a perfect coincidence

of sentiment between themselves and all the Protestant evangelical churches of every denomination.

When the Synod recollect, that over those funds, collected by their zeal and industry, their influence was exercised with a single view to the best interest of the community, and that their exclusive controul over any portion of those means was most cheerfully relinquished when a prospect of effecting the same great object on broader principles and a more extensive scale was presented, they feel confident that they will be accredited by every candid and charitable member of the community, when they declare, that in that appeal which they are about to make to the religious public, they are not influenced by personal or sectarian views ; and that their sole motive in determining to reserve to themselves the controul of the contemplated institution of learning, is the danger of having the funds which may be called for its benefit perverted to the promotion of objects different from, and opposed to those first contemplated, as the funds of the Kentucky Academy, once under our controul, have been.

The Synod, desirous of affording to the youth of the West the opportunity of a liberal education, under circumstances calculated to guard their morals and best interests from those snares which are now planted in the principal seat of science amongst us, do, humbly trusting in the blessing of Almighty God, and in the patronage and liberality of an enlightened and religious public, unitedly and unanimously agree to establish a seminary of learning, on the following plan, viz :

1st. All the trustees and officers of the institution, shall at first be chosen by the Synod, and if thereafter otherwise appointed, shall be subject to the confirmation of the Synod.

2d. The literary course in this Institution shall be that prescribed in the most approved Colleges in America.

3d. A course of biblical learning, a brief view of ecclesiastical history, together with the evidences of Christianity, shall be punctually attended to.

4th. No religious principles that are peculiarly Presbyterian, or which are not recognised by the confessions and standards of the great body of Protestant and Evangelic Churches, shall be inculcated in any of the literary classes in the Seminary. But if the Synod shall at any time hereafter see proper to engraft upon this institution a Theological course, for the purpose of accommodating students in Theology, they do not by this article preclude themselves from shaping the instruction of the Theological classes according to their own peculiar principles.

5th. No change shall ever take place in the four first articles of the original compact, but by the unanimous concurrence of the Synod and Trustees.

6th. The site of the Institution shall be within one mile of the town of Danville.

7th. The College shall be known by the name of the "College of Kentucky."

From the Panoplist.

FOREIGN MISSION SCHOOL.

The Annual Report of the Agents of this promising establishment, signed by the Chairman of the Executive Committee, JAMES MORRIS, Esq. and brought down to Sept. has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgment, using the language of the Report wherever it can conveniently be done.

The instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement in the several branches of learning in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles and *James Ely* still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honourable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed during a part of the time, in visiting sundry towns, both in this and the neighbouring States, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the aborigines of our own country. Four natives of the Sandwich Islands are now professors of religion. *Thomas Hopoo* was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *William Tennesee*, *John Honooree*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profes-

sion of that faith the first Sabbath in September, were baptized, and admitted to the church in Cornwall. *Tennoe* is persevering in his studies, writes a good hand, and displays a happy talent in composition. *Honooree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigour of intellect, is discreet and stable, and sets an example worthy of imitation.—*Sandwich* is industrious, makes good improvement, and adorns the christian character.

George Tamoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, *William Kummo-oo-tah*, is a pleasant, agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are small; and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labour.

John Johnson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Annance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labour.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigenes, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

George Timor, a native of the Island of Timor, in the Indian sea, came to this country from Batavia. He lived awhile in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the Gospel.

Stephen Poo-po-hee, a native of one of the Society Islands, has lived with Pomare, and was in the battle which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. Poo-po-hee has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores.—Since that time he has been thoughtful and serious, and the committee are not without hope that he has become truly pious, and is a chosen vessel to carry the Gospel to some islanders of the Pacific.

Charles Pa-pa-yoo is a companion of Poo-po-hee, came to New-York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other young persons, is thoughtless in regard to religion. Both these Society islanders are about twenty years of age. They and the Sandwich islanders are well formed fine looking young men.

Joseph Botang Snow, a native Malay, was stolen from Malacca, when four or five years old carried to Batavia, and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr. Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him on returning to this country. Botang learnt the Chinese language while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptized on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius, in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*; the two latter being named after gentlemen who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of religion, and a member of the Moravian Church at Spring Place. The name of the Choctaw is *M^r Kee Folsom*. His father is a white man, his mother a full blooded native.

Arnold Krygsman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman.—Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious.—Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the Gospel communicated in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honourable testimony to the Rev. Mr. Daggett, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

Visit of the Prudential Committee to the Foreign Mission School.

After the meeting of the Board in September, the Prudential Committee made an official visit to the school, for the purpose of viewing the houses and land which had been purchased, and becoming more fully acquainted with the minute interests of the establishment. Though it was in vacation, the greater part of the scholars were present. After an examination into the state of the school, a short exhibition was made of the improvement which the pupils had made in public speaking. M'Kee Folsom delivered a short declamation in Choctaw; Elias Boudinot in Cherokee; Poo-po-hee in Otaheitan; Honooree in Owhyhean; one of the American youths in Chinese, as he had learned it from Botang; Gibbs, Hopoo, and others in English. These declamations, excepting the English ones, were composed by the youths themselves; we do not mean, that they were all written; but they were connected speeches, prepared for exhibition. The declamation of Honooree was part of a colloquy, which had been composed for the public examination in May. He delivered it with surprising force and animation. As he came to the part which affected his feelings most, the excessive agitation of his countenance, and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience. The English pieces, except that of Hopoo, were extracts from the noblest parts of Robert Hall's and of Dr. Dwight's sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from the forests, and the islands, inhabited only by heathens. They were generally delivered with great propriety. The piece spoken by Hopoo was composed by himself, as a farewell address to the scholars, in contemplation of the separation which would take place, should he first visit the land of his fathers, to bear the message of salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Towards the close he alluded to the death of Obookiah, and of his friend and benefactor Mr. Mills, in a tender manner. The whole exhibition, and the prospects of the school were calculated to warm the benevolent heart, and to prompt to activity and diligence in the great work of sending the Gospel to the heathen.

SUNDAY SCHOOLS.

Extract from the Fourth Annual Report of the Elizabeth-Town Free School Association, communicated for the Christian Herald.

The number of schools under the care of this Board continue the same as at the last annual meeting, viz. one for *white female children*,

one for *white boys*, and one for *people of colour* of both sexes and all ages—and the Board are happy to have it in their power to state, that these schools were never in a more flourishing state than at present. The Board have recently attended an examination of each with high satisfaction. The schools are fuller than they ever were before, notwithstanding a number of scholars left the schools last spring, in consequence of the formation of a Sunday school in the Episcopal church. Strict order is observed, and the progress in learning which has been made by the scholars, reflects high honour on the several superintendents and teachers. Each of the superintendents has given to the Board a detailed account of the state of their respective schools, an abstract of which they beg leave to lay before the association.

1. The school for the instruction of *white female children*. According to the last annual report this school had been for some time in a declining state. The number of names of scholars registered in the superintendent's book was *eighty-two*, and the average number of regular attendants *fifty-six*. The number now registered is *one hundred and fifty-six*, and the number of regular attendants from *seventy* to *ninety*.

The scholars of this school are divided into seven classes, under fourteen young ladies as teachers. The studies attended to have been, Bible Questions, committing to memory portions of Scripture, the Westminster Larger and Shorter, and the Mother's and Brown's Catechisms, Psalms and Hymns, and reading and spelling. Many of the scholars have made very commendable improvements, but the Board can particularize but a few instances of the best.

In the first division of the first class, one scholar has recited through the Bible history, with M'Dowell's Questions, and has commenced reviewing; and has committed to memory three chapters in Revelation, twenty of David's Psalms, twenty-eight of Watts', one hundred and forty answers in the larger Catechism, and the texts from which she has heard sermons preached. Three other scholars in this division have done nearly as much. In the second division of the first class, one scholar has committed the whole of the Westminster Larger Catechism, has been twice through the Bible history with the Questions, and has committed to memory seven chapters in John, three in Revelation, thirty Psalms in the Bible, and forty-two of Watts' Psalms. In the second class one scholar has recited in Bible Questions from Judges through Matthew, Mother's and Brown's Catechisms, twenty answers in the Westminster Larger Catechism, thirty Psalms in the Bible, nine chapters in Matthew, and a number of divine songs. In the first division of the third class four scholars have recited through the Westminster Shorter Catechism, forty answers in the Larger Catechism, Christ's sermon on the mount, ten chapters in John, in Bible Questions from 1 Samuel to Job, and fifty or sixty Hymns. In the second division of the fourth class, one scholar of only seven years of age has committed to memory the whole Gospel according to John, the

seventy-six last questions in the Westminster Larger Catechism, and has reviewed the whole twice, has learned a number of divine songs, and has recited the book of Genesis, with the Bible Questions. In the first division of the sixth class, one scholar has recited perfectly the whole of the Westminster Larger Catechism, three chapters in Matthew, and several hymns. The seventh class was formed in June last, and consisted of nineteen. The children are all small, most of them began their letters: they now spell quite well in words of two and three syllables, and have learned several pages in the Mother's Catechism.

The scholars of this school, as the superintendent reports, are generally attentive, obedient, and engaged in treasuring up the word of God in their minds.

2. The school for the instruction of *white boys*. This school is divided into four classes, under eight teachers. The studies in this school are the same as in the female. In the superintendent's report, while many scholars are spoken of as having made commendable progress, the proficiency of but one is particularly detailed. This one, a member of the first division of the first class, has recited twice through the Bible history with the questions, and is now reviewing it again. He has also committed several chapters in John, the 119th Psalm, and a number of hymns.

It is a pleasing circumstance, that in this school, and also in the female, there is a much greater proportion than heretofore of that class of scholars for whose benefit Sabbath Schools were instituted. This is a circumstance that the Board mention with peculiar satisfaction; and they cannot but hope, that as the benefits of these schools become more and more known, the attention of the poorer class of people will be more and more awakened to the real interests of their children; and that there will be none among us who will neglect their present opportunities, and withhold their children from the schools.

3. The school for *people of colour*. At the date of the last annual report this school consisted of *ninety-two*; the number is now *ninety-five*. Of these, forty-six are males, and forty nine females; and among them is found persons of all ages, from the man and woman of sixty, to the child of but a few years. This is an exceedingly interesting school to the true philanthropist, who believes that God "hath made of one blood all nations of men," and who takes an interest in human happiness. Shortly after the last annual meeting, a number of females, hearing of the difficulty to procure a sufficient number of young men to be teachers, generously came forward and offered their services to teach the female part of the school. Several of these were young ladies who were already engaged, before the morning service in the church, and at noon in the interval of worship, in teaching in the female school of white children, and who offered to devote the remainder of the day after the afternoon service to instructing the females of colour. Services so generously offered, were promptly and thankfully accepted by the Board. The school,

in consequence, was newly arranged. The females were divided into seven classes, under female teachers, and the males into seven classes, under the instruction of young gentlemen.

The studies in this school are nearly the same as in the other two. Among the females, in the first class, one has been two or three times through the Scripture history, with M'Dowell's Questions and another has learned the whole of the Westminster Larger Catechism, made considerable progress in Bible history, and learned a great many hymns. The members of this class all read, and so do those of the second. The third class, at the beginning of the year, were spelling in words of three and four syllables: they now all read quite well. The fourth class, at the beginning of the year, were spelling in words of two and three syllables very imperfectly: most of them can now read quite well. One little girl, about six years of age, has committed to memory 225 answers in the Mother's Catechism, and 12 Divine Songs. Three in the sixth class, who at the date of the last report were spelling in words of one syllable, now begin to read. The seventh class, at the beginning of the year, had just learned their letters: they now all spell in words of three and four syllables, and some of them begin to read, and have recited most of the Mother's Catechism.

In the male department two of the scholars of the first class have been three times through the Scripture history. They have also recited a great number of hymns, together with the Westminster Shorter Catechism. The members of this class, as also those of the second, third, and fourth classes of the males, all read. The fifth class are spelling in words of three and four syllables, and the sixth and seventh in words of two and three syllables.

The Board, before they take leave of this school, would more particularly notice four of the scholars, who were examined by them on Bible history. The questions were asked without book, both in the Old and New Testament, and the promptness and correctness of their answers manifested an acquaintance with the Scripture history which, while it delighted, astonished them; and they doubt whether four persons of any colour, can be found in any school, who can stand a better examination on the whole history of the Scriptures. These scholars have given a practical refutation of that slander, which prejudice and selfishness have often cast upon the descendants of Africa, that they are destitute of talents, and incapable of much mental improvement: and, indeed, this whole school presents a practical refutation of this slander. It is doubted whether the same number of whites, placed in similar circumstances of depression, degradation, and ignorance, and of the same age, could be selected in this or any country, who in the same time, and with the same opportunities for study, would make greater improvement.

The Board are happy to state that there has been no complaint through the last year, as there was in the preceding, by the superintendents, of a want of a sufficient number of teachers. A sufficient number of teachers offered directly after the last annual meeting,

and most of them have continued with persevering diligence through the year.

The Board would further report, that the young ladies of the female school, soon after the last annual meeting, formed a Society, to furnish the poor children that attend the Sabbath Schools with clothes as premiums. For this labour of love they deserve high commendation. This Society has doubtless had an important influence on the attendance of the scholars at the schools.

JUVENILE BENEVOLENCE.

To the Treasurer of the American Board of Missions.

DEAR SIR,

ENCLOSED I send you fifty cents, from a little girl, for the Heathen School Fund. This, added to her former donations, amounts to one dollar 25 cents within a year; a noble example of liberality in a child.

Permit me, Sir, to give some further account of this truly amiable and interesting little creature. I have before heard her spoken of with some admiration; and in my late visit to Vermont I had the pleasure of seeing her, and of learning the particular traits in her character.

Henrietta is not yet six years old. She is a decendant, of the tenth generation, from the martyr *John Rogers*. How far she may possess a kindred spirit, remains yet to be unfolded in her subsequent life. It may be said in some sense, however, as of Abel, Rogers 'being dead, yet speaketh.'

She has remarkable sweetness of temper, and discovers a peculiar fondness for the Bible, and other religious books. She loves to hear religious conversation; she has her regular seasons, morning and evening, for secret prayer; in which she is very punctual, and appears to be sincerely devotional. She has been overheard to express herself, on some of these occasions, with great propriety and earnestness. Henrietta takes a lively interest in the condition of the Heathen children. She prays for them, converses often about them, and expresses a willingness to do what she can for their relief, even to go herself, if she were able, to carry them the Bible, and to teach them how to read it. As she is not able to go herself, she is willing to send her money. But it may be asked, How does this little creature get money for such an object? Just as other good children would delight to get it, if properly encouraged.

But to be more particular: the first 25 cents of the sum which I mentioned above, was set up as a premium in her class, to be given to the scholar that should excell during the quarter. When this was proposed she immediately told her mother that she intended to study and get it, for she wished to send it to the Heathen children. Such emulation to do good was successful. She obtained the premium, and cheerfully devoted it to her favourite object. To try her faith a little, it was proposed to her to buy various arti-

cles with it for her own pleasure. To which she replied, 'Then they would be eat up; and it would not do any good—and the poor Heathen children—they have no Bibles nor catechisms!'

After this, her mother proposed to give her a cent apiece for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote it exclusively to her favourite object. 'For,' she said, 'it will do me good to learn the hymns, and then the money would do the heathen children good; so it will do good both ways.' By this, and some other means, she soon obtained 50 cents, which she immediately consecrated to the education of Heathen children; but not without praying that it might do them good.

The next 50 cents are the savings of little presents. This last donation, which I now send you, she put into my hands with much apparent interest in the object; with a request that I should 'give it to the Missionaries, to teach the Heathen children how to read the Bible.' Who knows but that this child is yet to be a Harriet Newell—a Missionary to the Heathen? Who knows but that the blessing of the promise is on its way from the martyr, through this child, down to the thousandth generation? I do not say that she gives satisfactory evidence of a radical change of heart; but there is reason to believe that she will be the means of perpetuating the promised blessing.

SABBATH SCHOOL ANECDOTE.

In a populous town in the province of Ulster, there is a Sabbath School consisting of 250 scholars; and on one Sabbath day, when a party of dragoons had landed in the morning, and all ranks were enjoying the fine weather and the military spectacle, after they had attended the public worship of the day, the poor children preferred the school-room; and the whole 250, with the exception of the sick, were in their places, although only five teachers were there.

FOR THE CHRISTIAN HERALD.

Lines composed by Dr. Stock, of Bristol, England; occasioned by a Sermon preached by Rev. Dr. Ryland, from John xi. 35:—"JESUS WEPT."

Shall the Believer dare to sin
Because his sins have been forgiven?
Shall sov'reign grace, which makes him clean,
Be thus abus'd?—Forbid it Heaven.

Shame on that heart which does not melt,
And shame on that unfeeling eye
Which feels no anguish for the guilt
For which the Saviour came to die.

If yet those suff'rings were to come
Which should a guilty worm redeem,
Oh! could he bear to swell the sum
Of what must be endur'd for him;

Oh! could he bear to add, by sin,
A sharper point to ev'ry thorn;

And make each cruel stripe more keen,
By which his holy flesh was torn.

Yet ev'ry sin he does commit,
If he indeed has tasted grace,
More sharply pierc'd those hands, those feet,
And marr'd with deeper lines that face.

Dear, injur'd Saviour, ne'er may those
For whom thy precious blood was shed
Give cause of triumph to thy foes,
But shrink from sin with holy dread.

Let not the cruel sight be shown,
That he, whose care all love transcends,
Was wounded in the house of one
Of those who call themselves his friends.